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MENTAL ANTIDOTES FOR MANY ILLS

GEORGE R. WOOD

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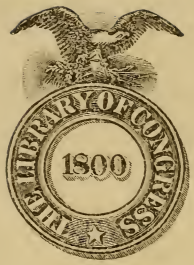

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Mental Antidotes for Many Ills

BY

GEORGE R. WOOD

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A FOREWORD

In presenting "Mental Antidotes for Many Ills" we have endeavored to apply in a real and practical manner the truths and principles of modern psychology and theology to individual life in its every day environments.

The only valid authority in the universe is truth. Truth may be defined as that which is in harmony with the will and character of God. Falsehood or error is that which falls without the circle of the character, will and plan of God. Truth, thus defined, is valid and authoritative in its application to daily life, whether that truth be revealed through the Scriptures, through history or through the experiences and the laws of life.

Hence, it is the purpose of this volume to suggest some of the practical applications of truth in its relation to the power of the human mind to bring into each life happiness, hope, poise, health, success and self-mastery. And,

since these pages are not written from the viewpoint of any sect, cult, denomination or school of thought, we trust that our readers may be able to examine the principles set forth without bias or prejudice.

That each reader may come to enjoy to the full all the blessings that RIGHT MENTAL ATTITUDE can bring to him through the proper control and direction of the appetites, desires and forces of the body, is the sincere wish of the author.

GEORGE R. WOOD.

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MENTAL ANTIDOTES FOR MANY ILLS

MENTAL ANTIDOTES FOR MANY ILLS

I

SOME RECOGNIZED PRINCIPLES

For every poison there is a counteracting potion. For every acid there is a neutralizing alkali. In the material and physical world, action and re-action are equal. The sum total of nature's forces, as a whole, are in exact balance. Without such a balancing of nature's forces, through the rapid re-adjustment of local disturbances and abnormal conditions of heat, cold and moisture, the earth would not be habitable.

Science and philosophy have already discovered and made plain the agents and forces which act and re-act in maintaining balance in the material realm. But, for the more dis-

tressing disturbances and weightier woes, incident to the unbalanced conditions of the human mind, science has been slower to seek and philosophy tardier to apply such mental re-agents or antidotes as might restore balance, poise and peace.

Reasoning from the analogies found in nature's laws both material and physical, we have grounds for belief that such re-agents or antidotes exist. In fact, they do exist, and for every discord, physical, mental and spiritual, there is an antidote.

CAUSE AND EFFECT

We know that every effect must have an adequate cause, whether that effect be material, physical or mental. Hence, every effect for good or ill produced in the human life through the mind has its adequate cause. If there is a cause which, acting through the mind, can injure the health, destroy the peace, and wreck the happiness and success of that life, there must also be a cause, which, acting through the mind, can restore the forces of that life to their normal balance of health, happiness and peace.

Hence, we are logically led to hope and believe that for every disturbing and distressing ill of life there is an antidote. And, even though the specific antidote for each particular discord of life may not as yet have been discovered, such failure does not prove that some re-agent does not exist, and should but speed the search for the discovery of the true antidote.

KNOWING HOW

To prevent or remove the effect, we must know the cause, and recognize the proper re-agent. The acid is burning to the bone. Will nothing stop it, will nothing relieve the pain? The *"Intelligent Man"* applies the alkali and the pain is eased, the burning ceases. The *"Ignorant Man,"* unacquainted with the proper antidote, must continue to suffer, perhaps even unto death.

A fierce fire is raging, soon the entire building will be consumed. The experienced fireman turns on the water, the fire ceases to burn, and the building is saved.

If we but knew how, we could successfully meet and master all the ills of life. *Jesus Christ*

knew how, hence, He could detect and correct every human discord. He could counteract all unbalanced conditions of the human body, mind and soul. He could meet every irritating condition of life with a mollifying remedy. For every poison that could taint and infect the human life, *He* knew and could apply the specific antidote.

But many believe and declare that Christ's power was miraculous. We have no doubt but that it was miraculous, as men have usually defined a miracle. But we are often reminded that the miracles of one century have frequently become the commonplace of the next. A century ago it certainly would have been considered a miracle for a man to have made a trip through the air from the Atlantic to the Pacific coast. To-day such a feat, remarkable as it may have been, is no more of a miracle than the flying of a bird. Neither Wright nor Rogers have abrogated the law of gravity; they simply neutralized it by the introduction of other agents and forces.

Thus Jesus Christ, in mastering the discords of human life, never destroyed a single law of nature nor created a new one. He employed

only such forces as had been in existence from Creation. Christ fully understood the higher and divine laws of action and re-action in the human body, mind and soul. He overcame the discords of life by introducing harmony. He supplanted doubt by implanting faith. He banished despair by introducing hope. He conquered hate by enkindling love; cured sickness by installing health; and destroyed evil by aspiration for the good.

Hence even Jesus Christ's miracles of power were performed, not by the abrogation of law, but by the utilization of higher laws or forces. He overcame, not by destruction, but by substitution. Jesus knew how to apply the higher laws of life to the body, mind and soul for health, happiness, and spiritual power. He knew that the laws of life are the laws of God, and He recognized that the forces of life that make for health, happiness and goodness were more potent than were the forces of evil to produce sin, sickness and misery.

The physical, mental and spiritual ills of life may still be mastered by the same attitude of mind that Christ had when here on earth, namely, by a recognition that God is greater than

sin, sickness, suffering, and even death itself. The above truth can become a living reality only when each individual shall appropriate for himself, through faith in Jesus Christ, the fact that God is greater than his sin, his sickness, his sorrows, his troubles, any of his troubles, all of his troubles.

"God is able to do exceeding, abundantly above *all* we ask or think, according to the power that worketh in us." Christ declared that, "According to your faith, be it unto you." In other words, every one may have all of the blessings of God and Christ that he has the faith to take. Now faith is simply a Mental Attitude of confidence toward man, toward Christ, toward God. Hence, the modern paraphrase of the above Scripture passage by the Christian psychologist would be, "According to your mental attitude be it unto you." Thus, the ills of life that are caused by wrong mental attitude, which is *doubt,* may be overcome by *right* mental attitude, which is *faith.* Hence, it is our purpose to show, in the following pages, that there are mental Antidotes for many of life's ills.

II

A FUNDAMENTAL TRUTH

"As a man thinketh in his heart, so is he." This is the statement of a fundamental truth, the declaration of a principle, on which character is built, and by which happiness or misery, success or failure is determined.

Our thoughts make us. We are to-day in character the sum total of all our past thinking. Our future thinking, plus what we now are, will make us what we are finally to become. Since character is defined to be what a man is, that is, the sum total of his personality, and since man's thinking makes him what he is, it logically follows that man's thinking makes his character.

Let us fix our minds upon this fundamental truth—Our thoughts make us what we are. Then, our thoughts make us good, and our thoughts make us bad. Our thoughts make

us happy; and our thoughts make us unhappy. Our thoughts make us successful; and our thoughts make us unsuccessful. Our thoughts inspire us to love; and our thoughts stir us to hate. Our thoughts inspire us to hope; and our thoughts fill us with despair. These are fundamental facts, they are axiomatic truths which we can all verify in our own lives and experiences.

If our thoughts have made us bad, then be sure that our thinking can make us good. If our thoughts have made us sad, unhappy, then by the same law and principle our thoughts can make us glad and happy. If our thoughts have stirred us to bitterness and hatred and enmity, just as surely our thoughts can awaken within us a spirit of sweetness, friendship and love. If our thoughts have led us to fear, forebodings and failure, then be assured that our thoughts can inspire us with courage, confidence and victory.

In the light of this fundamental truth, "As a man thinketh in his heart so is he," we are the architects of our own moods, the builders of our own characters. Our thinking, our mental attitude toward life's experiences, toward Christ

and God, has been and will continue to be a determining factor in our righteousness or unrighteousness, in our happiness or unhappiness, in our success or failure in life.

III

MENTAL ATTITUDE OR MIND CONTROL

SINCE our thoughts make us what we are as to character and disposition, good or bad, happy or unhappy, timid or courageous, successful or unsuccessful, it is of the highest importance that we control our thinking. It is our duty and privilege to maintain at all times a proper mental attitude toward the fulfillment of life's purposes and pleasures. We should entertain only wholesome, helpful and uplifting thoughts. Mental attitude, or mind control, becomes at once one of the greatest and most important problems. In solving this problem, it is necessary for us to understand how the mind acts, as only with such understanding can we attain proper mind control.

THE BRAIN IS NOT THE MIND

The brain, spinal cord, and nerve fibers, even to the finger tips, are but the media through which the mind expresses itself. It is true, that we are said to "Think with our finger tips," and we all know that in especially rapid and skilled operations of the fingers, as in typewriting, and piano playing, the movements are performed much more rapidly than the mind can voluntarily and consciously direct. Yet the brain and the entire network of the nerve fibers are but the instruments of the mind for the execution of its will.

THE HUMAN WILL IS SUPREME

The mind itself has the power to receive or reject the thoughts which affect the life and character favorably or unfavorably. Nothing can enter and take effective hold upon the human life without the consent of the will.

The will, like the guard at the "Draw Bridge" in the old feudal days, has the power to admit or bar, to receive or reject every

thought that would affect the life within favorably or unfavorably.

God created man a free moral agent, and hence respects the personality and sacredness of his will. No influence or power in the universe, not even God himself, can force either good or ill upon the human mind without the consent of the will.

When we more fully realize this fact, we will begin to repress and reject all evil, irritating, distressing, corrupting thoughts from our minds. We will refuse absolutely to admit, entertain or retain thoughts, or a mental attitude, which fosters the ills of life. We will instead invite, encourage and entertain only such thoughts and states of mind as tend to benefit and bless.

God never made the human mind, which is the earthly reflection of the soul, to be at the mercy of every corrupting, distressing and destroying emotion and influence that might present itself. Instead he has created within the mind itself a power and potency which in cooperation with the divine mind is able to meet every demand for self-protection and self-preservation.

THOUGHT AFFECTS THE LIFE

Every thought which the mind registers upon the brain and through the brain affects the life for good or ill, for happiness or unhappiness, for success or failure. Every thought which passes through the brain helps or hurts the body, mind and soul, and thus makes for or against health, happiness, success, character and destiny. When we appreciate this fundamental fact we will realize the supreme importance of mental attitude and mind control.

THE MIND CAN BE RIGHTLY DIRECTED

While we can not stop the mind from thinking as long as there is a healthful brain, through which thought can run, we can determine what the mind shall think about. We can direct our minds to the subjects upon which they shall dwell.

Mental concentration or mind control is a subject concerning which practical, modern psychology is deeply concerned, but such concentration and control is a power which as yet but few possess in its full measure. The follow-

ing incident will illustrate and perhaps illuminate the above statement.

In the days of Circuit riding, Elder Jones reached his appointment on Saturday evening, and passed the night, as was the custom, at the home of his leading deacon. He provided for the comfort of his riding horse, a more than usually attractive animal, which was equipped with a new bridle and saddle, in the deacon's stable.

On Sunday the Elder preached an earnest and impressive sermon on the importance of *fixing* the mind upon the higher things of life. Following the services, the discussion of the sermon was continued between the Elder and his deacon at the dinner table and the importance of mental concentration naturally arose. As the exchange of opinion progressed, the Elder was led to feel that the deacon regarded the difficulty of keeping the mind fixed undividedly upon a single line of thought too lightly. And, having observed that the deacon had cast a somewhat longing, if not covetous eye, upon his fine riding horse, he was led to make the following proposition: "Deacon, if you will repeat the Lord's prayer through from beginning to end

without permitting your mind to wander to any other subject, I will give you my riding horse, out in your stable."

The deacon, confident of his power of mental control and anxiously glad of a chance on so fine an animal, promptly accepted the Elder's challenge. "All right," said the Elder; "begin." The deacon, with closed eyes, started in. "Our Father who art in heaven"—then suddenly stopped and opened his eyes and, looking at the Elder, said: "Will you throw in the saddle and bridle?" "There," said the Elder, "you have lost." Mental concentration was not so easy as the deacon thought.

Whether easy or difficult, the mind should be properly controlled and the thought rightly directed. Most of our sins, sicknesses, sufferings, and failures, come from unwisely and needlessly dwelling in our thought upon unworthy desires, appetites, emotions and ambitions; or by dwelling upon worthy desires, appetites, emotions and ambitions, with improper motives and ends in view. The bulk of the world's unhappiness, which we all admit to be of gigantic proportions, is created by foolishly dwelling in thought upon the little annoyances and petty

disappointments of life.

It becomes extremely important, therefore, for our happiness, health, success and mastery that we cultivate and maintain such mental attitudes as invite happiness and dispel misery, promote health and banish sickness, win success and avoid failure, and emphasize the good to the mastery of the evil.

IV

THE CAUSE AND CURE OF UNHAPPINESS

THE majority of us place more mental emphasis upon the things which we do not possess than we place upon the things which we do possess. We permit the mind to dwell more upon the thoughts which make for unhappiness than upon the conditions which make for joy. We think more upon the desires and appetites which injure the body, distress the mind and mar the soul than we do upon those desires and appetites which bear health to the body, happiness to the mind, and enrichment to the soul. In a word we think more of the mere enjoyment of the appetites and desires of the body than we do of the high purposes and ends for which those appetites and desires were created. Thus, we place more mental emphasis upon the causes of life's ills than we do upon

the conditions of life's joys. We are unhappy simply because we lay more stress upon the things which make for unhappiness than we do upon those conditions which would bear to us joy.

The majority of people never have anything but trouble, to judge by their talk. Even the newspapers assume that their readers are more interested in the accidents, calamities, misfortunes and discords of life than they are in the harmony, health and happiness of society. Happily for the world, some few people never have any troubles, not at least that they mention. A certain devout, Christian lady who was given to recounting her miseries rather than to counting her mercies, inquired of a friend, who carried his years rather lightly: "How is it that you never have any troubles?" He replied: "My troubles bother me enough without telling them to others." Her friend had discovered the psychological and practical secret of happiness. He had learned that every time one repeats his trouble to another he magnifies it; and every time he goes over it in his own mind he emphasizes it.

It is true that there are folks made unhappy

by nervous worry, who feel that they *must tell* their troubles to some one. Perhaps it is some good housewife, who has spent a sleepless night worrying over some petty annoyance, who feels that she must share her trouble with her next-door neighbor. She can not wait until her breakfast dishes are "done," but hurries over to tell her troubles. By the time she has repeated her trouble in all its little details, it has increased to twice the magnitude it was before and become so great she must share it with a second neighbor, and then a third, and sometimes with a fourth, fifth and even a sixth neighbor. When she finally returns home just in time to wash the breakfast dishes and get dinner for her husband, she has had the privilege of sharing her troubles with six of her neighbors, and also the great comfort (?) of feeling that her trouble is half a dozen times greater than when she left her home.

But we all need sympathy? True, but there are but few people in position to give real sympathy; they all have troubles of their own. A certain business man in Chicago had the following notice posted in a conspicuous place in his office: "Tell your trouble to a policeman, I

have troubles of my own." Perhaps the policeman also has troubles of his own. Then better not tell your troubles at all if by telling you emphasize them and keep them fresh in mind. Or, better yet, if you must tell them, tell them to God and to Christ. Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." When the disciples of John the Baptist had lost their leader through Herod's headsman, we are told that "They took up the body and buried it and went and told Jesus."

Jesus Christ is the great sympathizer. He himself was troubled in all points like as we are. He knows all about our troubles, your troubles, my troubles, any troubles. "He is able to do," for us in our troubles, "exceeding abundantly above all that we ask or think."

We will need less sympathy, however, if we learn to place more emphasis upon the good things we have and think less about the little ills of life. "As one thinketh in his heart so is he." The optimist is the one who emphasizes the things which make for success and happiness. The pessimist is the one who emphasizes the things that make for failure and unhappi-

ness. The major portion of this world's unrest and unhappiness is due to the ignorant, foolish, shortsighted, unreasonable and unaccountable habit that people have of emphasizing the things which make them miserable, rather than those things which would give them joy.

It is a well-known psychological principle that the dwelling continually upon any one experience or emotion of life unduly magnifies and distorts it out of all due perspective and proportion. Thus one little disappointment or petty annoyance, if continually dwelt upon, will take all the joy and happiness out of the most highly favored life. One small misfortune or unimportant failure, constantly held before the mind, has rendered many a life miserable and filled at last an untimely grave.

One cold November night a man slipped away from a group of his friends who were gathered in a warm and inviting club house, and climbed the railing of the river bridge and dropped thirty feet to the icy flood below. A few strangled cries for help, which fell faintly upon the ears of those who were too distant to render aid, and the voice was forever stilled in death. The wife had become a widow and the two

sons were fatherless.

That man had the prospect of many years of life and usefulness. He was still capable and efficient and had many friends. He had a family to love and to live for and make happy. Yet, forgetful of all of life's hopes, promises, joys and duties, and emphasizing for weeks a single misfortune, he so magnified his only trouble that he literally drove himself to a suicide's death, and a suicide's grave. He left behind, as a heritage to his wife and sons, the sad memory of his untimely and unhappy end.

We read of one who in olden times was most unhappy, because just one little desire of his life was unfulfilled. This man had wealth, friends and honors in abundance. To crown it all he was blessed with a wife and many children to fill his life with love and laughter. Yet we read that, in spite of all these blessings, he went home one day from his place of honor by the king's side and called his family and friends around him to tell them what a miserably unhappy man he was. By way of magnifying his misery he recounted to them his riches, honor, power and the number of his possessions, attendants, friends and family. He even did

not fail to mention the great honor that had come to him that very day in the form of an invitation to dine alone with the king at a banquet, to be prepared and served by the hands of the beautiful queen. Yet he exclaims, "All these things avail me nothing as long as I see Mordecai, the Jew, sitting in a place of honor in the king's gate."

Haman, according to his own statements, had everything in the world his heart wished, everything but one. He was just one bow short. Mordecai refused to bow to him. Haman so emphasized this one little disappointment to his ambition and petty jealousy incident thereto that he made himself, his friends and his family most unhappy. In brooding over this one disappointment in his life he went so far as to plot the destruction of the entire Jewish race to rid himself of his hated rival. Because of his wrong mental attitude he not only destroyed the joy that might have been his but he paid the penalty of his folly with his own life on the highest gallows ever erected for a human execution.

Haman is not the only man whom the records of history show to have been miserable because

he emphasized the one thing in life which he was denied. We read also of one, King Ahab, who set his heart upon the vineyard of Naboth. When Naboth refused to part with the inheritance from his father for money, Ahab went home and went to bed and turned his face to the wall, and like a spoiled child refused to eat. In emphasizing his disappointment in not securing the coveted vineyard, he forgot all the other blessings of his kingdom, and refused to be comforted even as the ruler of Israel, until his wife, Jezebel, with more energy than piety, secured for him the coveted vineyard through the death plot that put Naboth out of the way. But both Ahab and Jezebel, like Haman, paid for their folly and wickedness with their lives when the dogs licked their blood in Samaria and Jezreel.

These were unhappy simply because they foolishly emphasized the one thing that made them unhappy instead of the many things which would have filled them with satisfaction. Let us not judge them too harshly, however, lest in passing sentence upon them we condemn ourselves. We have all been unhappy at times because we placed too much stress upon the

thing which made us miserable. We have failed to enjoy the good things of life on account of dwelling too much upon the bad, the disagreeable and the unpleasant.

Many miss the joys and beauties of God's glad summer time because it is so "Awfully hot." The very same people overlook the blessings of the bracing and invigorating winter weather because it is "So terribly cold." Such folks would find still more fault if it should snow in July and sizzle in January.

A neighbor was complaining of too much rain, as it compelled him to mow his lawn so frequently. We suggested that the oftener it became necessary for him to mow his lawn, the larger crop of hay the farmer would harvest, and that if he never had to mow his lawn, its beauty would be lost and the farmer would have no hay. When we are depressed and uncomfortable because of a series of rainy days, we should ask ourselves what would become of us if the sun always shone.

On a hot, dry evening in the latter part of May a number of commercial travelers gathered in a certain hotel in South Dakota for supper and lodging. They were all somewhat

depressed and discouraged. On comparing notes they agreed that it had been a poor day for business. There had been no rain for six weeks and the farmers were afraid of another dry season. Merchants were refusing to place orders for new goods until rain should give promise of crops. It was agreed that the lack of business was due to the dry weather.

The next morning when these same salesmen came down to breakfast a steady, refreshing rain was falling. One of the number at the table who had planned a trip across the country in an open buggy to see a prospective customer was cursing the rain. Another one of the travelers present at the table quietly remarked that "the gentleman would swear worse if it never rained."

It is easy to take all the happiness out of any day and any season by emphasizing the temporarily unpleasant side. Bless you, dear croaker, it takes all kinds of days to make good days, good for seeding, good for growing, good for harvesting, good for the ice man, good for the coal man, and good even for grumblers, like some people whom you and I know.

We can all be happy in any kind of weather

or in any season of the year if we learn to emphasize only the blessings and benefits incident to such weather or season. As healthy and as happy people as you find anywhere in the world are right here in Illinois where it is so sizzling hot in summer and so dreadfully cold in winter.

It is the little inconveniences and petty disappointments of life that bulk larger and weigh more in the scale of human happiness than the richest benefits and greatest blessings. People bear the sacrifices of pestilence, famine and war with courage and fortitude but worry themselves sick over some minor disappointment in connection with the daily duties of ordinary life. I have known a mother to go to bed at night with a sick headache caused by worrying over the one loaf of bread, out of the half dozen she was baking, which came out of the oven slightly burned. She was unable to rejoice in the fact that five of the loaves came out russet brown and done to the turn. Because one, just one, was a little over done, her happiness for the remainder of the day was spoiled as well as her rest for the night. She emphasized the minor failure instead of the larger success.

The real antidote for unhappiness lies in our

ability to cease from thinking only of the annoyances of life, and to refrain from constantly re-calling to our minds and repeating to others only our unfortunate experiences. Since the mind must and will think upon something, let us set an example for ourselves and others by reporting only the good things, the happier circumstances and fortunes of life. This mental habit will direct our minds to the things which make for happiness instead of worry and regret.

A young mother was sitting at her work table with a twelve months old child in her arms, trying to do some mending. The child began to cry violently for the possession of the work-basket near by. The mother quietly turned the child's attention from the basket, which it could not have, to a bunch of keys which it could have. The child instantly ceased crying and began to enjoy the jingling of keys. That mother had never studied the psychology of the class room, but she understood the practical psychology of the child mind. She knew that the only way to make the child happy was to turn its mind from the thing it wanted and could not have to something it could have. We are all but children grown older and taller, and the same prin-

ciples of mental action control us still. The only way we can cease from being unhappy is to take the mind off the thing that is making us unhappy, and fix it upon the thing that will make us happy. Let us count our mercies instead of our miseries, tell our joys and hopes rather than our disappointments and fears. Let us learn to see the good instead of the bad in ourselves and others.

Tradition has it that centuries ago a dead dog lay in the streets of Jerusalem. The lifeless body was bedraggled, broken and mangled. Various passersby remarked, "How ugly!" "How hideous!" "How repulsive!" At last one came and, as he stood and looked in pity and sympathy, he exclaimed, "How beautiful his teeth; they are like pearl!" When the stranger had passed on some one said it was Jesus. He could see beauty even in a dead dog. It would greatly multiply the happiness of the world if all would form the mental habit of seeing the beautiful and the good in every person and in every thing. Learn to take pleasure in what you possess instead of worrying about what you would have but can not attain. Make it a habit of life to speak of the joys

you have been permitted to experience rather than to complain about the disappointments you have suffered. "According to your faith be it unto you." You can take happiness or you can take unhappiness. Your own mental attitude will determine which shall be yours.

V

THE REMEDY FOR SOCIAL DISCORD

One of the delightful things of this life is the friendship and companionship of others. This we call Social Fellowship. Some people always find themselves surrounded by scores of agreeable and happy people, while others scarcely have an intimate friend in the world. Since the desire for friendship and social fellowship is well-nigh universal, why is it that some folks have so many friends and others are practically left to themselves?

Even in early school life some begin to feel themselves neglected and snubbed, and they lay the blame to the faults or jealousies of others, rather than to any failure in themselves. As such individuals grow older they find that the same attitude of people toward them continues.

If one is not popular, is without friends and seems to be shunned, he may be sure that there

is a reason for it, and that the reason is not always in the makeup of the other people, but in his own character and spirit. If people do not like us and find no bond of affinity to make companionship agreeable, there is a reason for it and that reason often lies within ourselves.

We read that one, Jacob, the father of twelve sons, "Loved Joseph more than all his children." At first glance this might seem like an unjust and unreasonable spirit of partiality, due to the fancy of an aged father, in his dotage, for the son of his old age. But a careful study of the character of Joseph and the history of his accomplishments will reveal the fact that if Jacob loved Joseph more than all his children, there was a good reason for that love. Joseph's disposition and character far excelled that of all the other sons of Jacob.

If the people about us do not like us and are not friendly to us in school, church or society, let us be sure that there is a reason for their attitude. The explanation is not far to seek: it lies within ourselves and in our own characters. "He that would have friends must show himself friendly."

People have friends because they emphasize

the things that make for friendship. Such folks have the common sense and good taste to emphasize the things and traits upon which they and others agree instead of those things about which they differ. They dwell upon those themes and thoughts which awaken fellowship and affinity and friendship.

Fidelity to truth and principles is always commendable, but a spirit of criticism and disagreement over unimportant and trivial matters destroys friendship. It is the "little foxes that destroy the vines." Chauncey Depew in his prime was especially fond of an argument and was seldom worsted by any of his friends. We are told that on a certain occasion he met a Scotchman of his acquaintance and they fell into a discussion. For once Depew seemed to be getting the worst of the exchange of ideas, which rather upset and irritated his usual even temper. In order to make up for lack of argument, he retaliated upon his Scotch friend with the remark, "No wonder you Scotchmen are all dyspeptic, you are so confounded contentious that you won't permit even your food to agree with you."

The man without friends is the man who lays

too much emphasis upon the things wherein he and his acquaintances differ. He dwells too much upon the themes about which they disagree. He foolishly insists that every one else must see things just as he sees them. He emphasizes those things which make for discord, instead of those qualities which make for harmony and affinity, which is the basis of all happy and lasting friendship.

The growing tendency of this age of nervous stress is to emphasize the thought wherein we differ, and to dwell upon those things which displease, rather than upon those qualities which attract. Thus we are rapidly becoming a race of fault finders. This tendency is reflected in the crowded condition of our divorce courts.

Husbands and wives can not expect to live together happily if they foolishly persist in emphasizing the things about which they disagree, instead of dwelling upon those themes and qualities in which they are united, and which will make them happy. As to whether marriage is a failure or not, depends upon the place of mental emphasis. A husband can quarrel with the most queenly woman which God ever made if he persists in emphasizing some trifling thing

in her person and character which may not be exactly pleasing to him. A wife can find incompatibility of temperament in the most princely husband in the world if she foolishly insists upon discussing the one thing about which they differ.

The secret of fellowship in the marriage relation, as well as out of it, lies in placing the mental emphasis upon the things which make for harmony, unity and oneness. The antidote for social discord, for the divorce courts, is for friends and neighbors, husbands and wives, to place greater stress upon the things wherein they agree, and to forget the things about which they differ.

Social fellowship is fostered and social discord banished by looking for and emphasizing the personal qualities that please, and at the same time overlooking such personal characteristics as may offend. Such a mental attitude will produce social fellowship and friendship, and thus become an antidote which will counteract many of the discords of our social life.

VI

THE MENTAL ANTIDOTE FOR FOREBODING

NERVOUS people suffer untold distress from a subconscious and undefined but ever-present fear that something unfortunate or dreadful is going to happen. They live in a state of anticipation and fear of trouble or misfortune. While this state is abnormal and indicates a morbid condition of the mind, the agitation caused by such mental attitude is none the less disturbing and distressing.

Frank, the farmer's son, accompanied Maggie, the miller's daughter, home from church Sunday evening. As this was Maggie's first real company the event made a very deep impression on her sensitive mind and heart. The next Monday morning found Maggie at the wash tub, busy with the family washing. Her mother, coming in unannounced, was surprised

to find her daughter, usually so cheerful, in tears. Much concerned, she inquired as to the cause of Maggie's grief. With maidenly reserve and embarrassment, Maggie hesitated to make explanation. Her mother, now still more deeply anxious as to the cause of the flowing tears, pressed her daughter for an explanation, which came in broken speech between her sobs of grief. "Why, mother, I was just thinking, just thinking, that if Frank and I should get married and we should have a little boy, and he should go down to the mill pond and get drowned, how terribly we would feel." Forbid that we should be accused of provoking a smile at the expense of the highest and holiest relationship of life; not that, but the incident clearly reveals the tendency of the human mind to borrow trouble, and even pay heavy interest on an imaginary obligation which has not yet been incurred.

The fact of the matter is that most of our troubles, like the Irishman's, never happen at all and we have had all our worry for nothing. If half the troubles we have anticipated had really happened, we would all have been dead long ago. The morbid mind takes the position

that we should always be prepared for the worst and, by that very attitude, constantly anticipates the worst. The healthful mind takes the position that the best way to prepare for the worst is to anticipate the good, and thus live in hope and expectation instead of foreboding and fear.

Some people can not enjoy even the finest kind of a day because it is a "Weather breeder" and may bring a storm to-morrow. A few people can really enjoy a rainstorm, for they know that the sun always shines after the rain.

An invalid lady was inquired of as to her health, when she replied, "Oh, I am better to-day, but I know that I shall be worse to-morrow, because I am always worse after I am better." A more fortunate and happy mental attitude would have been to have reminded herself that she was always better after she was worse.

Nervous mothers endure untold mental suffering from a foreboding that something disastrous is going to happen to some of the children. They scarcely dare to let the children go out of their sight for fear of some misfortune or accident. When their children are out of sight they are in constant fear that they are

sick, or in bad company, or in trouble of some kind. The mother who thus anticipates the worst for her children invites it, for the mind always invites to itself, and others, what it anticipates. She thus makes herself unhappy and withdraws from her loved ones the protecting power of the thought-force that anticipates health, safety and virtue. It is no uncommon experience for us to meet the very things returning to us that we have projected into the future in our thoughts.

The only happy and helpful mental attitude toward the future is that which anticipates the best things for self and others and expects the good in life, and not the evil. "Never cross the bridge until you come to it," is a wise and pertinent proverb for worrying people. Happiness is impossible for those who, in addition to worrying over all the troubles they ever have had and all that they have now, persist in anticipating all the troubles they ever expect to have in the future.

The major portion of the unhappiness of the world could be banished before sunrise tomorrow if people would adopt the mental attitude and habit of anticipating the best things

of life instead of the worst, the good things instead of the bad.

God, the father of infinite love and mercy, as well as of infinite power, created man for goodness and happiness. He expects man to be happy, and is disappointed if he is miserable. God has placed more forces in this world that make for happiness than for misery. "I am come that ye might have life and have it more abundantly." "The earth is the Lord's, and the fullness thereof." "The rivers of God are full of water." "The trees of God are full of sap." "My cup runneth over." "My word shall be in you a well of water springing up unto everlasting life." "All that the father hath are mine." "All mine are thine." "All things are yours, and ye are Christ's, and Christ is God's." "The joy of the Lord is your strength." "That my *joy* might remain in you and that your *joy* might be full."

This perfection of divine strength and fullness guarantees to every one who is in harmony with God, through Jesus Christ, the satisfaction of every real need. "My God shall supply *all* your need through the riches of his grace in Christ Jesus." "All things work together for

good to them that love God, and who are called according to his purpose."

Every one who not only says, but actually feels, that "All things work together for good to them that love God," and whose own will is surrendered to God's will, is fortified against every foreboding fear and anticipation of disaster. The history of missionaries, martyrs and religious pioneers proves the possibility of peace and poise of mind under circumstances which naturally produce agitation and fear. God is infinitely more concerned for us, and for our children, than we possibly can be for ourselves. He is more intensely interested in the welfare of us all than we are. He delights to do for us that which will serve the highest ends and purposes of life.

The best possible mental antidote for forebodings and fear is that mental attitude toward God, commonly called *faith,* which recognizes at all times that God our father, who was revealed to us as such by Jesus Christ, has planned for us the best things; and that He will do for us and in us and through us, no matter what our experiences may be, that which in the end is highest and best. "The Lord is my light

and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" Ps. 27: 1.

Such a mental attitude will lead us to desire the best things, expect the best things, and be prepared to receive the best things for ourselves. We will learn in a short time also to see the best things in others and anticipate only the best things from others.

Living in such a mental attitude and atmosphere will soon soothe and quiet the strained and weakened nerves, which are the cause of foreboding. The morbid fears and fancies will disappear and a normal condition of healthful and happy-mindedness will return.

VII

POISE FOR THE UNBALANCED MIND

Our public institutions for men and women of unbalanced minds are crowded and more buildings are in process of erection to care for the daily increasing number of those whose minds are devoid of poise and voluntary control. Why do men and women become mentally unbalanced? Why do so many become insane?

While certain neurologists tell us that we are all crazy, more or less, only those whose minds are not under their own voluntary control are legal subjects for our detention asylums. The majority of these, aside from those who have destroyed their nervous vitality by excesses, will be found to have become mentally unbalanced by permitting the mind to dwell continuously upon one idea until that idea or thought became so fixed in the mind that they

could think of nothing else. Continual thinking upon the same idea creates, as it were, nerve paths in the brain, along which the often repeated thought runs involuntarily and continuously.

When the individual's mind continues to dwell upon one single thought or phase of thought, so that he can not get his mind off of that thought, he is said to have lost his mind. In a word he is mentally unbalanced, he is insane; or he has gone crazy if his thought is accompanied by violent actions. The individual thus affected has not really lost his mind; he has simply lost all voluntary control of his mind.

To restore poise to the unbalanced mind is a matter of deep concern, both to the friends of the afflicted and the public. The administration of drugs has long since been abandoned by the best neurologists, so far at least as any thought of restoring the mind to its normal condition by the drug is concerned. To get the mind off the one idea or thought that is distressing it offers the surest hope of restoration. Hence, patients are now being given light tasks that will call into action other thoughts. Knit-

ting, fancy work, sewing, tending a flower bed, cultivating a patch of ground and various other tasks suited to the condition of the patient are assigned, and good results are being obtained.

In mental disturbances, however, an ounce of prevention is worth a good many pounds of cure, and psychologists, as well as neurologists, are placing special emphasis here. They are seeking to have the mind turned into another channel before the owner has lost voluntary control. The importance of this position is aptly illustrated in the story of the old darkie and his last dollar. A gentleman who was out for an early morning walk along the bank of a southern river saw an elderly colored man approaching at a distance. The darkie seemed to be in deep meditation as he walked along with his hands thrust deep in his trousers pockets. As he came nearer, suddenly he drew his right hand from his pocket and made a motion as though throwing something far out into the river. In a moment a splash followed the movement and the curiosity of the gentleman was considerably aroused to know what the old darkie had thrown away. So he drew near and accosted the colored man as

follows: "My friend, what was that which you just now threw into the river?" The negro, with crestfallen look, hesitated for a moment and then replied: "To tell de hones' truf, boss, dat was de last dollar dat I had in do worl'." "Why, what on earth made you throw the last dollar you had in the world into the river?" "Well, boss, it was just like dis: I fell in love wid ole Zeke's yallow gal, an' I tried to persuad' her to marry me, but she refus'd. I pressed my suit, boss, for I jus' couldn't live widout dat gal, but she jus' wouldn't marry me. She said I was too ole and shif'less an' good fo' nothin'.

"So, boss, I came home and tried to sleep, but I jus' couldn't sleep fo' thinkin' 'bout dat gal. I toss' an' toss' on my bed, but couldn't git my mine off fum dat gal. So I jes' got up and went down upon my knees beside de bed and ask de good Lord to help me git my mine off dat gal. I got back in bed, boss, an' tried to sleep, but I jes' toss'd an' toss'd all night and couldn't sleep for thinking 'bout dat gal. Now, boss, you knows dat when you gits yo mine on a thing and can't git yo mine off from dat thing you'se gwine to lose yo mine. So, boss, I jes'

got up and cum'ed out heah along de ribber trying to think how in de worl' I was gwine to get my mine off dat gal. Den, boss, when I put my han' in my pocket and felt dat dollah, it jus' occur'd to me dat, if I threw dat dollah into de ribber, it would help me to git my mine off from dat yellow gal by thinkin' what a fool I wuz to throw de last dollah I had in de worl' into de ribber."

The story may or may not be true but the old darkie's conclusion is absolutely sound and philosophical as well as psychological. If one gets his mind on a thing and can't get his mind off from that thing, "he's gwine to lose his mind." The recognition of this law of mental action has saved many a man and woman from the insane asylum, and a larger recognition of this law would save many more not only from the totally unbalanced mind but also from days and nights of needless worry and suffering.

The physician who sends his neurotic patient to another climate for change of air, diet and water understands that the changing of scenery and the taking of the mind off from the thing which is agitating it by getting the attention fixed upon strange mountains, lakes, river and

landscapes will do far more to restore balance and poise than the same air, water and diet could do at home.

Let no unpleasant, irritating thought pass too frequently through the brain cells. Each time it is wearing a deeper and deeper groove, creating soon a well-worn nerve path from which it will be well-nigh impossible to expel it while the brain itself lasts.

Mentally scolding, fault finding or arguing in your own mind by directing your thought to some absent one, as though present, greatly disturbs the poise and balance of the mind. It is easy for a nervous mother, whom we may use as a type of neurotic people, to go on mentally scolding a child, even long after the child has left her presence. The act has "gotten on to her nerves," and she goes over it again and again, storming at the child in her mind as though she were still present. "Why did Mary do such a thoughtless thing?" "How could she be so careless?" "Why can not children be more thoughtful?" Thus many mothers, and others of nervous temperament, have lost poise of mind and fretted themselves into a chronic state of irritability by mentally scold-

ing a child, a neighbor, or a helper. The habit of mental scolding may be extended toward the grocer, the baker, the butcher or the dressmaker, until the mind has no relaxation from the stress and strain thus put upon it.

Mentally quarreling or arguing with those with whom you may differ should also be avoided. Whether real or fancied, by continually arguing the matter in one's own mind the difference is greatly magnified; and the other party not being present to make known his side of the question and point of view, the whole problem becomes one-sided and distorted. The mental arguer thus feels himself much more greatly injured than though he had discussed the matter with the party concerned face to face. Then, a mental quarrel can be continued and renewed in season and out of season indefinitely until the feelings are more harrowed and the mental poise more disturbed than though the second party were present to argue in person. If you have any difference with any one, have it out at once in person, if necessary, and then forget it forever and save your peace of mind.

Mental fault finding must also be classed

with mental scolding and mentally quarreling as destructive to the poise and balance of the mind, and these three states of the mind or mental attitudes should be carefully avoided if the normal poise and balance of the mind is to be preserved.

The mental antidote for the unbalanced mind is that forethought which will prevent the mind dwelling too much or too long upon any exciting cause or thought, be it exhilarating or depressing, by directing the mind voluntarily or subjectively to other interesting thoughts and things. If the mind be already out of poise and balance no pains or expense should be spared to present situations and attractions that will furnish new thought upon which the mind may run.

VIII

THE MENTAL ANTIDOTE FOR FAILURE

THE statement is current that from sixty to eighty per cent. of men who start in business fail. Many of these succeed after making a second and even third start in life. An analysis of these failures would show many different primary causes for defeat. Many of these failures, however, could be traced to wrong mental attitude, to poor psychological insight on the part of the man who failed.

In view of the above conclusion, business psychology is being emphasized and applied to every form of service and to every calling in life as never before. The human mind is no longer studied in a mere scholastic manner, making a scientific analysis of the human brain as to the intellect, will and emotions; but the human mind is now being studied in its actual

workings in every-day life in its control of human conduct and action.

As far then as wrong mental attitude is responsible for man's failure in any of life's undertakings, so far may man become successful by assuming the right mental attitude toward achievement and success.

We shall make no attempt here to discuss in *detail* the principles and applications of modern psychology to the great theme of Success and Failure. We shall merely suggest some fundamental truths which, if appropriated by the individual as his own and applied in fixing his own mental attitude toward the problems confronting him in his calling or profession, will go far toward eliminating failure and insuring success.

RIGHT MENTAL ATTITUDE

The apostle Paul was probably the most effective and successful preacher of the Gospel of Jesus Christ that the world has ever seen. A study of his life and success will show that the auxiliary verb *"Can"* had a large place in his vocabulary and conduct, while that feeble

and failure-producing word *"Can't"* had absolutely no place in his life.

Modern research and experience is proving that Paul's mental attitude was sound from the viewpoint of both the scriptures and psychology, when he said, "I can do all things through Christ who strengtheneth me." From that day forth his "I can" of faith became the watchword of his success.

SOME RECOGNIZED FACTS

"As a man thinketh so *is* he," and it is also equally true that "As a man thinketh so *does* he." "He can who thinks he can." He can't who thinks he can't. The CAN of faith is the surest way to success. The CAN'T of doubt is the shortest route to failure. The hand never reaches higher than the heart. Achievement, as a rule, is never greater than the courage. He who expects great things, undertakes great tasks and achieves great results.

Man's success in business, in his profession and in life's tasks in general never rises higher than his confidence in himself, in his powers of

mind and body. No one can succeed who all the while doubts his ability to succeed, and who believes that he is going to fail. It has been said that "God himself can not use a discouraged man." He must first inspire the discouraged doubter with faith and confidence. There is no philosophy or psychology by which a man can accomplish that which he believes he can not perform. Nothing, however, can defeat the man who believes that he CAN, resolves that he CAN and wills that he CAN succeed. Such a man can not be talked down, written down, laughed down, ridiculed down nor sat down upon.

Proper self-confidence is not a vulgar quality of mind but a sacred talent. When one has a God-given duty to perform he has a right to believe, like the apostle Paul, that he can do all things that God has planned for him to do. Self-depreciation in the presence of a known duty is the cowardice of unbelief. God calls every man to seek the highest development of his own life and to use that development in rendering service to others, and especially to those who may in any way be dependent upon him. The right mental attitude is for each one

to believe that he can do all that God calls him to do.

Although the apostle Paul was called to some exceedingly difficult tasks, yet he never said, "I can't." He could and did say, truthfully, "I can do all things (that God calls me to do), through Christ who strengtheneth me." His willingness, coupled with his ability, became the channel through which the divine power could act effectively. The large place which the auxiliary verb *CAN* had in Paul's life made possible, under God, his great success.

"God made man to have dominion." He intended man to be a master and not a slave. He expects him to be a success and not a failure. He has no reward for the quitter and offers no crown to the man who fails. The divine emphasis is upon faith, mental confidence, which is the key to success not only in religion but in every calling of life. Man always fails when his confidence fails. Doubt is the first crevasse in the dam of life which lets in the flood of failure. Hence, the man who is filled with doubt, who thinks of failure, who talks of failure, and who even walks like a failure, carries with him an atmosphere which fore-

dooms him to defeat.

A wavering mind makes wavering execution. A confident mental attitude begets the force and accuracy that wins victories. Every athletic coach strives, from the day training begins, to instil confidence into his men. Every intelligent coach and trainer recognizes that contests in football, baseball, track meets, tennis, golf and even in the prize ring, have been lost before the struggle really began because of the lack of confidence on the part of the loser. What is true in sports is true in every contest and competition in life.

RIGHT MENTAL EMPHASIS

While lack of confidence has been a large factor in many of life's failures, wrong mental emphasis has also played an important part in numerous defeats. The nervous and apprehensive, in facing the problems of life, have a tendency to dwell upon the difficulties to be encountered rather than to emphasize those factors which promise success. While both wisdom and prudence suggest the advisability of counting the full cost before entering

upon any task, yet an over-emphasis of the difficulties, either real or imaginary, leads to discouragement and defeat. Hence, it frequently happens that a single talent man, without special education but with a full stock of confidence, makes a larger success than the college-trained man who lacks the courage of faith. In fact, wide knowledge and over-culture often breeds increased timidity because of a too careful weighing of the hinderances to be met and thus to too much emphasis being placed upon the possibilities of failure. If "fools do sometimes rush in where angels fear to tread," the fact remains that fools (?) by their very boldness often secure the victory while the wise (?) are timidly balancing the possibilities of defeat.

History affords few better illustrations of the psychological folly of emphasizing the things which make for defeat rather than those factors which suggest victory than is found in the story of Israel at Kadesh Barnea. God had promised his chosen people the Land of Canaan and they stood in plain view of the vine-clad hills and fertile valleys, the land of figs and olives and dates, the land of oil and wine, the

land reported to be literally "flowing with milk and honey." They hesitate, however, to attempt to enter, in view of the reports which had come to them of the strong, warlike people in possession of the land. Hence, they selected from their company twelve men who should go over and spy out the conditions and report to them.

When these twelve spies had returned, after forty days of investigation, they all agreed in their report as to the fruitfulness and desirability of the country. Ten of them, however, emphasized the difficulties in taking possession of the land owing to the strongly-walled cities and giant warriors to be overcome. Two of the spies expressed the opinion that, however strong the walls might be and however great the giant warriors were, Israel was abundantly able to conquer the land for, said they, "The Lord our God will fight for us and we shall be stronger than they."

But the children of Israel harkened to the voice of the ten who emphasized the things which made for defeat rather than to give heed to the two who emphasized the factors which made for victory and thus they turned their

backs upon the "Promised Land" and marched back into the wilderness and lost their opportunity for success.

While the proportion of ten to two may not hold, we still find many men to-day in business and professional life emphasizing the factors which make for failure instead of dwelling upon the facts which promise success and victory. Business psychology as well as common sense teaches that confidence is essential to success, and that nothing destroys confidence more quickly than the habit of dwelling upon the difficulties to be met and the unfavorable conditions to be encountered. Yet, almost every financial panic has had its inception in a lack of confidence. Such lack of confidence has usually been created because at certain periods our business and commercial leaders have begun to emphasize, in concert as it were, those conditions and factors which make for financial depression and failure.

CONFIDENCE CAN BE CULTIVATED

If confidence can be destroyed by emphasizing the factors which lead to failure, confidence

can also be created by dwelling upon those conditions which tend to success and victory. In case the lack of confidence is due to natural timidity, the individual should cultivate courage, then more courage and then *still more* courage. The will should also be cultivated so that when a decision is made it should *stay made.* With many people to come to a decision, to "make up the mind," is easier than it is to keep the mind "made up" after a decision has been reached. Refuse to let the fear of failure enter the mind by refusing to dwell upon fear-producing thoughts and conditions. "Fear," said Napoleon, "I don't know him." Napoleon's mental habit was to refuse to recognize fear-producing conditions. Having set his face to a task, he burned his bridges behind him and refused to look back. He looked forward only when once his decision was made and that forward look had in it the anticipation of victory. He who eliminates the impossible from his own mind will come the nearest to working what we are pleased to term "modern miracles."

Let each one cultivate a fixed faith, a permanent mental attitude that success in life is

natural and normal, that failure is unnatural and abnormal. God made man for success and not failure. Jesus Christ declared to his disciples that, "With God all things are possible," and he set over against this statement another, "Nothing shall be impossible to you," nothing that God has in his purpose for you to accomplish. Thus, we have a right to believe in success, to expect success and to live for success. "According to your faith be it unto you," is as true in business life as in religious life. Each one will have just that measure of success in life that he has the mental confidence to take and no more. Success awaits only those who think that they CAN succeed, who believe that they CAN succeed and who resolve that they WILL succeed.

IX

MENTAL ATTITUDE AND HEALTH

It is now established beyond question that the mind bears a close and vital relation to the physical health of the body. Within recent years much discussion has been had and many books written upon one phase or another of mental healing or mind cures. In some instances organizations have been formed for the primary purpose of giving special emphasis to the principle of healing without drugs. A careful study of the positions taken by these different writers and advocates will reveal that practically the same principle is involved in the position taken by the extreme advocate of divine healing clear through to the extreme claims made by the professor of mental suggestion, purely through absent treatment. The real purpose of each and all of these advocates is to bring the mind into a state of poise and bal-

ance and *confidence* in which the nerve centers will be free from agitation and irritation and thus be in condition to function normally in relation to the bodily secretions, which is the real secret of restoring and preserving physical health.

With the nervous system, the medium through which the mind functions, acting normally, the bodily secretions will be carried on so perfectly that the health will result. Even when the secretory functions of the body are overtaxed by indulgence, accidents or infection, a calm and confident faith in the recuperative forces of life is the mightiest factor for health that has yet been revealed. Faith healers, mind healers, massage healers, movement healers and medical healers all, if intelligent, seek to awaken confidence of recovery in the mind of the patient and then rely upon the vital forces of life to work the restoration of health.

SOME RECOGNIZED FACTS

The mind controls the bodily functions through the medium of the nervous system. This control is voluntary and direct as in case

of the movement of hands, feet, head or trunk of the body. This mental control is also involuntary and indirect as seen in the action of the organs of digestion, secretion and elimination of waste matter. Mind control may also include both voluntary and involuntary action, as may be illustrated in the breathing or in the stimulation of the action of the heart and other organs of the body by fixing the will upon them for the purpose of inciting increased action.

Mental moods exert a marked influence upon the bodily functions. One may be just sitting down to a tempting meal with an appetite keen and eager and he receives a telegram announcing the sudden death of an absent member of the family. His appetite vanishes instantly and he can not force himself to eat a single mouthful of food although the stomach remains just as empty as before the telegram was received. The bad news paralyzed at once the action of the organs of secretion and digestion. We have come to understand from investigation and experience that other mental moods, such as anger, hate, fear, anxiety and mental worry of any kind, affect unfavorably the normal action of our organs of digestion and secretion, and

thus have a direct bearing upon our physical health. We are compelled to accept the fact that physical health can be affected, both directly and subjectively, through the mind.

In view of the facts just stated, the proverb of Solomon, "As a man thinketh so is he," applies to man's body as well as to his moral nature. If, therefore, our thought plays an important part in producing illness it must also be equally true that our thinking has an important place in restoring health. In fact, just so far as our thoughts have had a part in producing weakness or sickness of the body, just so far right thinking may have a place in bringing recovery and health.

ALL HEALING IS DIVINE HEALING

All healing is DIVINE. The DEVIL never healed any one and never will. The forces that make for evil, by whatever name you choose to designate them, produce disease, sickness and death. The vital, the divine forces of life are always working for recovery and health. All real healing takes place through the operation of the laws of life. The laws

of life are the laws of God, and the forces of life are divine forces which God has implanted in every human being at the inception of life. If we will face the proposition fairly and frankly, we shall be forced to conclude, whatever may have been our preconceived opinion, that all healing is divine healing.

It is a scientific fact that effects can be prevented and remedied only by removing the cause. Disease of the body can be prevented or removed only by removing the cause. The treatment of disease has undergone a complete revolution in the history of the practice of medicine during the past centuries. Sickness of the body is now attributed to entirely different causes and sources than those assigned a century ago. Remedial agents for the cure of disease have also undergone a like revolution. Incantations, charms and magical concoctions no longer have a place in the practice of healing among intelligent people. Drugs are still administered to sick people but more with a view of encouraging the mind of the patient than with the belief on the part of the physician that drugs have any power to increase the vital forces which are the real source of healing.

The logical conclusion is that recovery from sickness rests, in the end, in the vital forces of the body and not in the drug administered.

Since the real source of healing is found in the vital forces of the body and since God is the author and creator of the vital forces that make for healing, we are forced to conclude that the power that heals is divine power. However, having accepted this proposition it still remains for us to understand and appropriate its truth and make it effective in relation to our own physical health.

It is impossible for us to discuss in detail, in this brief space, the HOW? and WHY? the mind plays such an important part in assisting the divine forces of life in overcoming sickness and in restoring health. We must confine our discussion and statement and explanation of three general propositions, the truth which each individual may appropriate as his own and apply it to himself in its practical relation to his bodily health. We have reason to believe that if each one will study his own experiences carefully and accept the following propositions and apply them to his own individual case he will sooner or later come into possession of all the

health that God has for him to enjoy so far as the mind, or God through the mind, can bring health to his body.

GOD MADE THE HUMAN BODY TO BE WELL

It may be stated as a general principle that God made the human body to be well. It is the finest piece of mechanism this world has ever seen. Having made the body to be well, he naturally desires it to be well and expects it to be well. If the body is ill, the fault is not with God but with the individual. As long as we treat this perfect piece of physical mechanism properly it will function smoothly in all its parts and relations. Only when something irritating is admitted into this body through the mouth or the mind is its harmony disturbed and discord set up. This we call sickness or dis-ease, which means lack of ease, absence of harmony.

There are many causes, both immediate and remote, for sickness. All sickness, however, is due to the violations of the laws of life; and by this we mean the violation of the laws under which the body was made to operate harmoni-

ously. Many of these violations are committed through the indulgences of the appetites and desires of the body. However, one of the most potent factors in bringing on disease is the unfavorable attitude and condition of the human mind. Impure thoughts, fear, worry, dread, mental depression, over-excitement and nervous tension and stress hinder the free action of organs and glands of digestion, circulation and secretion, and thus the system becomes clogged, poisoned and ultimately diseased.

Some folks treat the violations of the laws of life, whether these violations come through the appetites and desires of the body or through the mind, simply as mistakes and errors. The apostle Paul called such violations of the laws of life SIN. He declares that "Sin is the violation of law." By this statement he does not mean the violation of the Mosaic law, or the laws of the state or nation, but the violation of the law, the law of life. Any violation of the law of life under which the body is operated is sin. You may call it by whatever name you wish but such violation always produces, sooner or later, sickness and suffering.

Accepting the fact that God made the human

body to be well, and also realizing that this splendid and delicate piece of physical mechanism was created to operate harmoniously only in accord with the laws of life which are infallible because they are the laws of God, we must seek to live in harmony with the will of God as expressed in these laws of life if we are to have a right to expect and claim that measure of health which God made the human body to enjoy.

GOD HAS PROVIDED FOR RECOVERY FROM SICKNESS

No one should feel that, when sickness does come upon him through some violation of the laws of life, through ignorance or otherwise, he must remain an invalid in some degree at least until the end of his days. God has graciously provided for the full and complete recovery from sickness. The Old and the New Testament abound with examples of healing and recovery on the part of the sick. The experiences of life are also replete with examples of restoration to health. The forces of life are always working for the restoration of the sick

or injured body to normal and healthful conditions. When a cut or wound is made on the surface of the body the forces of life instantly set to work to stop the flow of blood and heal the wound. If internal inflammation is set up, the forces of nature act just as promptly trying to restore the membrane or tissue to normal conditions.

For generations the people have been led to believe that disease always tended to grow worse instead of better. The writer well remembers reading, in his youthful days, from almanacs and circulars containing medical advertisements, long lists of symptoms of disease. Some of these symptoms every reader was likely to have and the advertisement was sure to contain somewhere a solemn warning that disease never gets better of itself but constantly grows worse, unless indeed some of the wonderful remedies discovered by the advertising doctor was taken *IN TIME*.

In addition to the influences just referred to, when any one was sick the doctor was sent for in haste, hence the majority of people were brought up with the feeling that when one was sick it was absolutely necessary to take some

medicine to *cure* the disease. The success of the whole system of drug practice has been built upon this false conception that bodily disease always tended to grow worse and that sickness could not be cured without putting some drug into the body to make it well. The truth of the matter is that the vital forces of the human system are constantly working to keep the body well and restore it to health when sick.

Still, influenced by false traditional medical conceptions, handed down from generation to generation, the average patient even in this intelligent age seems to expect the doctor in some mysterious way to hand him healing in the magic form of pills and powders. Drugs never added an iota to any one's vitality and never will. Dope, in the form of poison, has hindered far more than helped the sick to recovery. The after results of such medicine is often more disastrous than the disease. Experience and observation has already taught many that the vital forces recuperate more rapidly without the use of drugs than with. Realization is coming slowly that drugs do not heal and that poison in any form never cures. The only way

that the vital forces of life can be increased is from nourishment taken from proper food when the digestive organs are in condition to digest and assimilate it.

For years physicians and scientists toiled in their laboratories to discover some specific which would destroy the tubercular germ. Such a discovery would have been an untold blessing to humanity. In the meantime tens of thousands afflicted with tuberculosis died. Within recent years, impatient at the delay or despairing of finding a cure in drugs, physicians have turned their attention to the importance of attending to the conditions which would give the vital forces of life the most favorable chances of working out a cure. With the necessary and important information set before them, thousands of patients, infected with the dread tubercular germs, have since been restored to health by the co-operation of proper rest, fresh air, sunlight and plenty of nourishing food, with the vital forces of the body.

The modern physician, whose numbers are daily increasing, will use far less poisonous drugs. He will teach his patients that God has provided for the recovery of the sick through

the vital forces of life. He will seek to have them clearly understand that these God-given forces are always working for their recovery, but that they can work effectively only in accord with the laws of life and health in respect to proper rest, food, air and exercise and the absence of excesses of appetite and the indulgence of desires. The patient will thus come to have intelligent faith in the divine forces of life to fight to the "last ditch" for his recovery instead of falsely trusting to some traditional drug to restore him to health. The modern physician should be remunerated in proportion to the intelligent, experienced and trained services he can render rather than for the amount of drugs he can sell.

GOD IS GREATER THAN SICKNESS

Faith healing, often spoken of as divine healing, is in reality but mental healing, the operation of the divine forces of life through the mind. Nothing so fortifies the human mind as an absolute faith in a God who is infinite in power and love, and nothing so fortifies a sick patient against the ravages of disease as faith

in the fact that God is greater than sickness and hence has the power to heal disease. There is not the slightest doubt, from scriptural and historic record as well as from modern experiences, that thousands of sick people have recovered through faith healing or divine healing as some prefer to call it.

We heartily indorse the fact of divine healing as we have already stated that we believe that all healing is divine. It is the *point of view* which creates the wide divergence between the usual advocates of divine healing and the students of modern psychology. Divine healing or faith cure has been presented from the viewpoint of the supernatural and miraculous. Possibly the reason why so few people, relatively, accept the doctrine of Faith healing is because they believe that the days of miracles are passed and that God operates through the laws of life.

Many of those who believed in divine healing from the old point of view would have the sick expect that God, in some mysterious manner, was going to hand them health out of Heaven. Those who believe in divine healing from the new point of view believe that God can mani-

fest His infinite power for healing just as wonderfully and marvelously through the laws of life which he has established as through so-called miracles.

God, the infinite Spirit of life, power, wisdom and love, is imminent in His creation and especially in the life of man, manifesting Himself and His power through the laws of man's physical and mental life. But, God is also greater than His creation, greater than man in whom He dwells. Just as man himself may build a house and dwell in that house, and yet be greater than the house, so God dwells in man and yet is above man and greater than man. No one would deny that an infinite God could control and heal man in a manner usually deemed miraculous, but we undertake to say that God does not so manifest His power.

God has not in all recent centuries handed a farmer a single ear of corn out of heaven, say nothing of a crib full, yet He has given farmers uncounted millions of ears of corn through the natural laws of life and growth. God has not seen fit to place in the arms of any mother a full-grown son or daughter; and yet, God in His goodness has placed in the arms of num-

berless thousands of mothers sons and daughters through the laws of life and natural growth. So while God has given multitudes of sick people health, He has not seen fit to hand out health to them from heaven in done-up packages. He has brought health to them through the vital forces of the body and the confident cooperation of the mind.

A minister whom we know intimately was seriously in need of healing. He had for years given much more earnest attention to books than to the laws of health. The time came when he must have healing or give up his profession. He sought divine healing through prayer. He read various writers upon the subject of divine healing and, in addition, studied carefully and prayerfully all the passages in the Old and New Testaments upon that subject. The more he shut himself in his room and prayed the worse he became. God at last answered his prayers by bringing into his hands a copy of *Physical Culture,* which sent him out into the open air for exercise and an appetite for sufficient nourishing food to support his body. In six months he was a well man. He was divinely healed, but through the divine

forces of life operating in accord with the laws of physical health.

Corn grows by rule and so does a healthful body. "Whatsoever a man soweth that shall he also reap." The laws of life are absolutely infallible because they are the laws of God. If a man disobeys the laws of health he will reap sickness. There is no law or philosophy whereby a man can sow thistle seeds and reap wheat; and neither is there any law whereby a man may violate all the laws of physical health and then by a few prayers have God hand him health as the grocer hands out a package of breakfast food.

In view of the facts stated, it is evident that God, who is greater than sickness, does bring divine healing but He brings it through the laws of life which control both body and mind. But, since the mind controls the body, the divine forces of life operate more effectively for health through the mind than through the physical organism. Faith healing is both scriptural and psychological, but not necessarily miraculous. Faith, in general, is a confident mental attitude toward God, man or the certainty of the laws of life. Faith in relation to divine healing

is an attitude of mental confidence in a God who is greater than sickness and who can and will heal sickness.

It has taken the world a long, long time to realize that God actually made the human body to be well and that He has provided for recovery from sickness. The world is slower still to recognize that God is not only greater than sickness but that He wants people to be well and actually heals them. The majority of people do not understand that the human body is a self-healing and self-recuperative vital organism. They do not know that God has placed within the body the vital forces essential to growth, development, repair and cure.

Growing out of the conceptions of the past centuries which created a God in harmony with human passions and human vengeance, multitudes of people still seem to have a fixed mental conception that God is chiefly concerned in destroying the human race. We still hear ministers of the gospel referring to God as having, in His providence, taken away the child from its mother's arms; or to the mother whom God has taken away from the new-born babe which she was given to love and cherish. Sometimes

it is the father, the head and support of the family, that God in His wisdom has removed, leaving the widow and helpless children destitute. For the fact that four-fifths of the human race do not live out the full span of natural life, the blame is laid upon God as though He did not desire nor expect the race which He has created to live out their three-score years and ten. Little wonder so many people expect sickness rather than health and death rather than life, in view of the traditional conceptions of God which have come down to them.

God gave human life to be lived out to its full span. He desires man to live, expects him to live and, humanly speaking, He is sorry when any one dies before his time. While it is a sad truth that thousands of mothers are taken from their infant children at their birth, it is not because God wants any mother thus to die. God made mothers for children and children for mothers, and He wants the mothers to live and rear their children for Him. While child-birth is a severe physical and nervous ordeal, it is not in itself the cause of the death of one mother in a thousand. Death on such occasions is usually due to the ignorance or in-

attention of the attending physician or nurse, to the lack of proper sanitation and antiseptic care which results in septic poisoning and death.

People die before their time but not because God wants them to die prematurely, but because of their ignorance or neglect of the laws of health and life. The God of love, revealed to us in Jesus Christ, desires that children born into this world shall live, expects that they shall live out the full years; and the chances are that they will thus live if they conform to the laws of life.

Scores of examples of the healing of sickness of the body through confident mental attitude might be cited from the personal experiences and observations of the writer, but we purposely confine ourselves to the discussion of the principles involved and the application of the same.

The mental antidote for ill health will be found in an abiding, confident attitude of mind that God has made the human body to be well, in an unshaken faith that God has provided for recovery from sickness through the vital, reparative and recuperative forces of the body,

re-enforced and quickened by a firm will. To these must be added the firm belief that God is greater than sickness—any sickness, all sickness, your sickness; and that all healing is from Him through the divine forces of life in whatever way He may be pleased to direct them.

The one who has placed his life absolutely at the disposal of God, to be led and kept by His Spirit, has already assumed a mental attitude that is an antidote for sickness. This does not necessarily mean that such a one will never be sick as a result of disobedience to the laws of life, but it does mean that when one has thus placed his life at God's disposal he is in position to expect and to claim the assistance of all the divine forces of life for his recovery. With such a mental attitude one can confidently hope for all the bodily health that can possibly come to him through the medium of the mind and will. And, since the limit to which an unshaken confidence can go in overcoming disease has never yet been determined, let no one despair as long as the vital forces of life continue to operate.

X

MIND AND MASTERY

We are told in the first chapter of the book of Genesis that, when God had created man, He gave him to have dominion over every living creature. In the Eighth Psalm the writer speaks of the wonders and beauties and marvelous greatness of the heavens as the work of God, but he refers to these only to emphasize the fact that man is still greater, "For thou hast made him a little lower than God (himself) and crownest him with glory and honor. Thou madest him to have *dominion.*" As wonderful and marvelous as are the heavens, man is still more wonderful for he is made in the image of God and but little lower than God himself. That is, man has in him the Spirit of God, only man is finite and God is infinite.

Thus we see that man was made for

DOMINION and not slavery. He was created to rule as a king on the throne of his manhood and not to grovel in the dust to his desires and appetites. Woman was made to rule as queen in the realm of her womanhood and not to be slave and paramour to man's desides. Man has already obtained dominion over the earth, sea and air as God intended that he should. He is already master of the beasts of the field, the fowls of the air and the fishes of the sea. But, sad to relate, man has not yet reached the higher mastery of self. "He that ruleth his spirit is mightier than he that taketh a city." With all his mastery, man has not yet obtained dominion over himself, over his appetites, desires and passions.

The enormous proportions of our annual tobacco, liquor and social vice bills reveal the sad fact that men are still slaves instead of rulers, servants instead of masters. As long as mankind are willing to pay more for their vices than for their virtues they can not justly claim the God-given right of having dominion over themselves. Every jail and prison house in the land is a testimonial to the fact that men are not masters of themselves, hence the

necessity of the restraining hand of the law and prison bars.

On a recent visit to our old home town we met on the street a classmate of high school days. Cordial greetings were exchanged. "How are you, George?" "Fine!" "How are you, Tom?" "All right but for tobacco." "What do you mean, Tom?" "Well, I can't quit chewing tobacco." "Well, Tom, is a quid of tobacco bigger than you are?" "Well, I guess it is; I can't quit." Think of it! A big, strapping, six-footer humbly confessing that he was a slave to his appetite for tobacco! And what shall we say of the tens of thousands of men and women who are in bondage to their appetites for alcohol, opiates and social vice? Man has fought for and obtained religious, civil and social liberty and is now no longer enslaved to any man or potentate as his master. Man would even now rather give his very life's blood than surrender his liberty as a citizen. Strange indeed, then, that he should tamely yield and meekly submit to be ruled by his appetites, desires and temper.

The foregoing emphasizes the need of mastery; and, since God made man to have domin-

ion, it is our purpose to emphasize the thought of mastery and not slavery. Mastery over self is possible since God has declared that He made man to have dominion. God has exhorted, "Let not sin *rule* in your mortal bodies." "Let not sin have dominion over you." God has declared that, "He that committeth sin is the servant [slave] of sin." "His servants [slaves] ye are whom ye yield yourselves servants to obey." God has promised, "Ye shall know the truth and the truth shall make you free." "If, therefore, the Son shall make you free ye shall be free indeed." The possibility of man's dominion and mastery of himself is assured so far as God's desire and purpose for him is concerned.

HOW SHALL MAN OBTAIN DOMINION?

By asserting the God-given powers of the mind over the body for mastery of appetites and desires. Man's thoughts make him to be either a master of his appetites and dispositions or a slave to them. If a man holds that his appetites and desires were given him simply for the sensual enjoyment he can get out of

them, he will naturally become enslaved by them. If man holds a mental conception and attitude that his appetites, desires and dispositions are but factors in the fulfillment of the high purposes and ends for which he was created, the nourishment of his body, the perpetuation of the human race and the achievement of God's plan for his life, he will become a king on the throne of his manhood instead of a subject of his desires.

Some time ago a prominent citizen inquired of the writer as to whether he had ever smoked a cigar or taken a drink of whiskey. On receiving a negative reply, the gentleman exclaimed, "Ah, you don't know what *real pleasure* is!" The writer had the privilege of telling him that he found much higher pleasure and much more lasting satisfaction in the consciousness that he was the master of his appetites instead of being enslaved to them.

There is a wide distinction between pleasure and satisfaction. Any physical or mental sensation that is immediately enjoyable may be termed pleasure, but the result of such pleasure may be far from being satisfactory. The primary effects of alcohol, when the brain is

in its first stages of nervous jingle, may be very pleasant, but the final stages of a drunken spree are anything but satisfactory.

Man can obtain dominion by asserting the God-given powers of his mind for the control and direction of his appetites and desires to the ends and purposes for which they were created. Men do not need to pray to the Devil for help to commit sin, to violate the laws of life, they simply give free rein to the indulgence of their appetites and soon find themselves in bondage to their desires. Men do not need to pray to God for help to do what He wants done and has already equipped them with all the divine forces of life to accomplish.

How did Edison, Bell, Wright, Marconi, obtain dominion over the forces of nature? They obtained the mastery by utilizing the forces of the mind with which they were endowed. They recognized that the power for mastery lay in the human mind and will, and they set themselves diligently and resolutely to achieve the dominion which God had already given them in embryo. The men of history who have obtained mastery over the soil, seas and sky are

the men who felt that they were made for mastery and hence emphasized those factors and forces which made for dominion.

If man would have mastery over the forces of nature he must study the laws of nature; and if he would have dominion over his own appetites and desires he must also study the laws of such dominion. If a man permits his mind to dwell upon the pleasures of the gratification of his appetites and rolls the thought of sensual indulgence, as it were, a sweet morsel under his tongue, he will ultimately become enslaved to his appetites, no matter what form the indulgence may take.

Although enslaved to intemperate indulgence because of his wrong mental attitude, man may obtain freedom and mastery by right mental emphasis. He can say to himself, "I am a man, made in the image of God for dominion, and I refuse to remain a slave to sin." He can come to realize that slavery is abnormal and that mastery is natural; and that in his higher mental and moral nature he does not desire to gratify appetite merely for the sake of the sensual pleasure. If he is a drunkard he can say to himself, "I do not want to drink liquor,"

which is true of his higher self. He can repeat the assertion many times a day. He can soon go farther and say, "I will not drink liquor," and keep asserting that resolve and in a short time he will find that he has the mastery. For, whatever may be said, unworthy appetites are not so much the real demands of the flesh as they are mental habits. The quickest and surest cure for intemperate indulgence of any sort is that mental attitude and mental habit which assures oneself that such indulgence is neither necessary nor desired. What man indeed is so low that, figuratively speaking, he can look up into the face of the God who created him in His own image and made him to have DOMINION and say to God, "Drunkenness and social vice are a necessity"?

Men who have dominion are those who eat and drink for the nourishment of the body. It is the eating and drinking for the pleasures of the palate, for the kick and jingle that alcohol puts into the brain that makes men gluttons, drunkards and slaves to their appetites. Such slavery is intensified by a false conception that the abnormal gratification of his animal in-

stincts in some way benefits him. Then, such a man always places more emphasis upon the temporary pleasures of sense than upon the higher and more lasting satisfaction that comes from the accomplishments of the high ends and purposes of life.

THE SUPREME INCENTIVE FOR MASTERY

The realization that "God made man for dominion" is the highest inspiration and greatest incentive for man to live in mastery of all his appetites, desires and passions. "He that ruleth his temper is mightier than he that taketh a city." The greatest victory in the world is self-mastery. In his book, "The Shepherd of the Hills," the author puts into the lips of his hero, Grant Matthews, these words, "No man needn't be afraid of nobody but himself." When man has mastered himself he can master anything that God wants him to master.

While happiness, poise, health and success are important, self-mastery, the dominion of the mind over one's own appetites, desires and disposition is the crowning satisfaction of life.

Dominion puts the real man on top and the animal in subjection. Instead of being enslaved by his appetites and desires and all the time working for them, the man who is king on the throne of his manhood holds his appetites, desires and passions in subjection and compels them to serve him.

In his first letter to the Corinthians, chapter 9:27, Paul says, "I strive to keep my body under." On a certain Sunday a little girl was sent to church, unaccompanied by her parents. When she returned, she was requested to repeat the minister's text. She was unable to recall the exact language. Her parents insisted and she finally reported the minister as saying, "I strive to keep my soul on top." While these words are not an exact quotation of the words of the apostle, they furnish the best interpretation and application of this text we have ever heard. The man who is seeking the mastery is always striving to keep his soul on top and his body under.

The mind can master and control the body. God has made this possible by making the mind supreme and the body subordinate. Man's mind, the expression of the soul, was

created by his Maker to be kept on top; and only when man voluntarily surrenders his will to the control of his desires and appetites does he lose his mastery and dominion. Bearing in mind the scripture, "God made man to have dominion," let us accommodate it and appropriate it to ourselves by repeating often, "God gave *me* to have dominion"; and this truth, under such mental emphasis, will go far toward giving our minds the mastery over our problems of life and also over our appetites, desires and dispositions.

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